Millennial Star

Old Church, Chelsea

Vol. 102, No. 46 Thursday, November 14, 1940

POETRY

IN A FRIENDLY SORT OF WAY

A word of kindness or encouragement makes the going easier—sometimes for the speaker as well as for the person addressed. A man walking along a dark street was hardly aware that a child was bound in the same direction until a tiny hand was thrust in his. "I thought," said the child, "you might be feeling afraid."

When a man ain't got a cent, and he's feeling
kind o' blue,
And the clouds hang dark and heavy, an' won't
let the sunshine through,
It's a great thing, Oh, my brethren, for a feller
just to lay
His hand upon your shoulder in a friendly sort
o' way.

It makes a man feel curious; it makes the tear
drops start,
An' you sort of feel a flutter in the region of
the heart;
You can't look up and meet his eyes—you don't
know what to say
When his hand is on your shoulder in a friendly
sort o' way.

Oh, the world's a curious compound, with its
honey and its gall,
With its care and bitter crosses, but a good
world after all;
An' a good God must have made it—leastways
that is what I say,
When a hand is on my shoulder in a friendly
sort o' way.

—Anonymous.

THOUGHT FOR THE WEEK:

Faith always implies the disbelief of a lesser fact in favour of a greater. A little mind often sees the unbelief, without seeing the belief, of a larger one.—Oliver Wendell Holmes.

1840 Hundredth Year of Publication 1940

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

Vol. 102, No. 46 Thursday, November 14, 1940 Price Two Pence

The MILLENNIAL STAR is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 2s. 3d. for three months; 4s. 6d. for six months; 6s. 9d. for nine months; and 8s. 8d. per year.

JAMES P. HILL
Editor—Publisher

5 Gordon Square, London, W.C.1, England Telephone MUSeum 1354

For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. . . . But if ye bite and devour one another, take heed that ye be not consumed one of another.—Galatians 5: 13, 15.

★

EDITORIAL

"Happy Ever After" *by the Editor* - - - - - 792

ARTICLES

Sabbath Observance *by Elder Joseph F. Merrill* - - 786
Truth Is Still Priceless *by N. Gunnar Rasmuson* - - 795

SPECIAL FEATURES

High Hope *by Orval Hafen* - - - - - - - - 789
Added Upon. A Story (Conclusion) *by Nephi Anderson* 790

Line Upon Line. . . . - - - - - - - - - - 794
Christmas Story Competition - - - - - - - - 798
100 Years Ago - - - - - - - - - - 800
How To Overcome Habit - - - - - - - - 799

★

THIS WEEK'S COVER

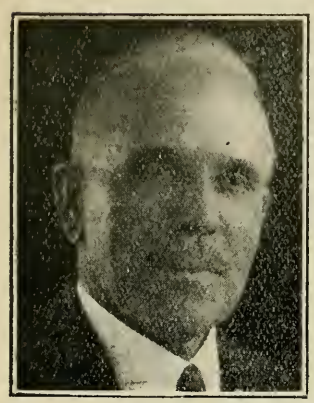
ANOTHER delightful etching from the dry-point of Henry Rayner. Cicero, Roman orator and philosopher, said: "Whatsoever art a man has learned, let him exercise himself in that art." Jesus Christ gave to the world the parable of the talents. The Latter-day Church of Christ teaches that all who have talents should develop them and, in fact, provides many opportunities for their development. It is a great principle.

Sabbath Observance

By Elder Joseph F. Merrill

Of the Council of the Twelve Apostles

Condensed from Conference Address, April, 1940



Joseph F. Merrill

TO say that these are troublous times characterized by strenuous struggles for goods, position and power, is to say something trite. It is equally trite to say these times are also characterized by religious indifference and doubts, moral delinquencies and a worship of mammon. So no one questions the need of reforms or of helpful admonition relative to many things.

COMMANDMENTS REGARDING THE SABBATH

A question in the minds of many, particularly of our young people, asks what is a proper observance of the Sabbath day—what may we do and may not do on Sunday? And in view of what they see, this is a reasonable question to ask. They are familiar with the injunctions given to ancient Israel:

> Remember the Sabbath day to keep it holy.
>
> Six days shalt thou labour, and do all thy work;
>
> But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates.—Exodus 20: 8-11.

This quotation is made of course from the Ten Commandments. But concerning the Sabbath we may further read that the Lord spoke to Moses, commanding him thus:

> Speak thou also unto the children of Israel, saying, verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.
>
> Ye shall keep the Sabbath therefore; for it is holy. . . .
>
> Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever.—Exodus 31: 13-17.

A violation of this law of the Sabbath by ancient Israel was a matter so serious that the Lord commanded the offender should be put to death.

In the course of Israelitish history we read that successive prophets rebuked the people for neglect or profanation of the Sabbath. Nehemiah ascribed the affliction of the nation to the forfeiture of divine protection through Sabbath violation. —Neh. 13: 15-22. Through Ezekiel the Lord reaffirmed the significance of the Sabbath as a mark of His covenant with Israel, and sternly upbraided those who observed not the day. —Ezek. 20: 12-24.

Yes, our moderns say, ancient Israel was taught that the Sabbath day was holy and its profanation was a very serious offence. But conditions then were vastly different from those of today. We agree.

TEACHINGS OF MODERN SCRIPTURES

But for guidance in matters of faith and practice, Latter-day Saints are not wholly dependent upon the Bible and ancient prophets. Fortunately we have modern scriptures and modern prophets—invaluable possessions. The Lord has spoken in this dispensation as well as in dispensations of biblical times.

What do these scriptures and prophets teach in our day relative to Sabbath observance and other religious duties?

As early as August, 1831, only sixteen months after the Church was organized, the Lord gave a very beautiful revelation through the Prophet Joseph Smith, reaffirming the biblical code of a religious life acceptable to Him. I refer to Section 59 of the Doctrine and Covenants.

PRESIDENT JOSEPH F. SMITH'S ADVICE

But the critic who wants a free Sunday may say this revelation was given a hundred years ago when conditions were also vastly different from those today. In reply I call attention to the fact that the Church has today a divinely inspired leadership as it had then. What do these leaders say? Let me quote some of the words of President Joseph F. Smith as found in "Gospel Doctrine," as follows:

> The Sabbath is a day of rest and worship designated and set apart by special commandment of the Lord to the Church of Jesus Christ of Latter-day Saints, and we should honour and keep it holy. We should also teach our children this principle.
>
> True, Sunday is a day of rest, a change from the ordinary occupations of the week, but it is more than that. It is a day of worship, a day in which the spiritual life of man may be enriched. A day of indolence, a day of physical recuperation is too often a very different thing from the God-ordained day of rest. Physical exhaustion and indolence are incompatible with a spirit of worship. A proper observance of the duties and devotions of the Sabbath day will, by its change and its spiritual life, give the best rest that men can enjoy on the Sabbath day.
>
> What shall we do on the Sabbath day? . . . Honour the Sabbath day and keep it holy, just as the Lord has commanded us to do. Go to the house of Prayer. Listen to instructions. Bear testimony to the truth. . . . When we go home, get the family together. Let us sing a few songs, read a chapter or two from the Bible, Book of Mormon, or Doctrine and Covenants, and discuss principles pertaining to advancement in divine knowledge. . . .
>
> It is imperatively necessary at all times, and especially so when our associations do not afford us the moral and spiritual support which we require for our advancement, that we go to the house of the Lord to worship and mingle with the Saints, that their moral and spiritual influence may help to correct our false impressions and restore us to that life which the duties and obligations of our conscience and true religion impose upon us.
>
> The reason for this required course upon the Sabbath day is plainly stated in the revelations. It is that one may more fully keep himself unspotted from the world; and to this end, also, the Saints are required to go to the house of prayer and offer up their sacraments on the Sabbath day.
>
> Now, what is the promise to the Saints who observe the Sabbath?
>
> All these blessings are promised to those who keep the commandments, among which is the important one, to observe properly the Sabbath day. The Lord is not pleased with people who know these things and do them not.

Men are not resting from their labours when they plough, and plant and haul and dig. They are not resting when they linger around the home all day on Sunday, doing odd jobs that they have been too busy to do on other days.

Men are not showing zeal and ardour in their religious faith and duty when they bustle off early Sunday morning in automobiles to the seaside, the resorts or places of amusement, with their wives and children. Not in seeking pleasure and recreation do they offer their time and attention in the worship of the Lord; nor can they thus rejoice in the spirit of forgiveness and worship that comes with partaking of the holy sacrament.

People are not keeping holy the Sabbath day, when they spend the day loafing around the village ice cream stand or restaurant, playing games or in riding, fishing, shooting, or engaged in physical sports, excursions and outings. Such is not the course that will keep them unspotted from the world, but rather one that will deprive them of the rich promises of the Lord, giving them sorrow instead of joy, and unrest and anxiety instead of the peace that comes with works of righteousness.

Let us play and take recreation to our hearts' content during other days, but on the Sabbath let us rest, worship, go to the house of prayer, partake of the sacrament, eat our food with singleness of heart, and pay our devotions to God, that the fulness of the earth may be ours, and that we may have peace in this world and eternal life in the world to come. (Gospel Doctrine, pages 304-309.)

THE FIRST PRESIDENCY'S APPEAL

And now I give you a statement of the views of President Grant's administration relative to Sabbath observance.. It is as follows:

The Lord's day is a holy day—not a holiday. It has been set apart as a day of rest and worship. A sacred Sabbath begets reverence for God. It is not pleasing in His sight that the day be given over to pleasure seeking in places of amusement or elsewhere.

Sunday Schools and meetings have been so arranged as to meet the convenience of the people and leave a considerable portion of the Sabbath day without Church appointments. We earnestly appeal to the people to keep their meeting appointments faithfully and to utilize that portion of Sunday not appointed for meetings in promoting family association in the home, with the purpose of stimulating and establishing greater home fealty, a closer companionship among parents and children, and more intimate relations among all kindred.

We believe that it is unnecessary for families to go beyond their own homes or those of their kindred for the relaxation and association which are proper for the Sabbath day, and we therefore discourage more travelling than is necessary for this purpose and attendance upon appointed meetings.

Let all unnecessary labour be suspended and let no encouragement be given by the attendance of members of the Church at places of amusement and recreation on the Sabbath day. If Sunday is spent in our meetings and in our homes great blessings will come to our families and communities.

HEBER J. GRANT,
ANTHONY W. IVINS,
CHARLES W. NIBLEY,
First Presidency.

September 1, 1928.

SABBATH OBSERVANCE A BLESSING

Thus, if we please the Lord, among others things we must do is to keep holy the Sabbath day. And the way to do this has not essentially changed from the days of Moses and ancient Israel down through the ages to the present moment.

But sad as it is to see, the modern Christian world has almost forgotten the sanctity of the Sabbath. With the vast majority the day has ceased to be holy. Instead it is a holiday, a day of amusements and pleasure-seeking, of all kinds of activities foreign to worship and holiness.

(Continued on page 800)

★

High Hope

PRIMARILY, all the activities of the Church are expressions of the conviction that the principles of Christianity are the only saving forces in the world; that no man can be counted a success who does not have faith in God, who does not take sides aggressively for the right, who does not make a conscious effort to develop spirituality, who does not believe in the worth of souls and in the soundness of the ideal of service above self.

Religion is an expression of these convictions, and the Church is the vehicle which translates them into activity. These convictions would not survive in society without the Church, nor in the individual if he did not become and remain active in the Church, and so, in spite of the time and the effort it requires from those who are called upon to man it, in spite of its mistakes, in spite of the human frailties of its leaders, in spite of the listlessness and indifference on the part of many of its members, in spite of the discouragements which often beset those who work in it, in spite of all that can be said against the Church and its leaders, it is yet our only hope in a muddled world. We **must** believe in it, and we must **continually** give it our best efforts in the high hope of making a reality its dream of a better world.

—ORVAL HAFEN

Added Upon

A STORY

By Nephi Anderson

CONCLUSION

"WE couldn't see very far, could we, brother?" remarked Rupert.

"Our faith was weak, and we did not trust the Lord enough."

"Yes; I used to wonder how the Lord would ever straighten out the mass of entanglements that seemed to exist in the world. We failed to comprehend the providences of the Lord because we could not see beyond the narrow confines of the world in which we were living; we could see only a small part of the circle of eternity; we could not see how that visible portion, which was often rough and unshapely, could fit into anything beautiful; but now our vision is extended, and we have a larger, and therefore, a more correct view."

"And this I have found," said Henrik, smiling at Signe and Marie as, with arms around each other, they sauntered down the garden path, "I have found that our work never ends. While in earth-life my mission was to seek after those of my people who had gone before me, and to do a work of salvation for them in the temples. In the spirit world, I continued my work preaching to my fellowmen, and preparing them to receive that which was and is being done for them by others. And now, I find that I am busier than ever. We are teachers, directors, leaders, judges, and our field is all the earth."

"Yes," replied Rupert, "I attended the laying of the corner-stone of the one-hundredth temple the other day; and we have only just begun. The time, talent, wealth, and energy that formerly went to the enriching of a few and that was spent to build and sustain armies and navies, now are directed to the building of temples and the carrying on the work in them. I used to wonder how the needed temple work could ever be done for the millions of earth's inhabitants, but now I can see how simple it is. Tens of thousands of Saints, in thousands of temples, in a thousand years of millennium can accomplish it. Every son and daughter of Adam must have a chance; every tangled thread must be straightened out; every broken link must be welded; every wrong must be righted; every created thing that fills the measure of its creation must be perfected;—all this must be before the 'winding-up scene' comes. All this can be accomplished, for now we have every force working to that end. The earth is yet teeming with our brothers and sisters in mortality; there is continual communication between the spirit world and this world, and then here are we, with our kind; we have passed through the earth-life, through the spirit world, through the resurrection—and we, as you said, are busier than ever, because with our added knowledge and wider view comes greater

power. Our services are needed everywhere. And what a blessed privilege we have in thus being able to help the Lord in the salvation of His children and the hastening to its destined end of celestial glory this world of ours."

Alice was playing with some birds, which she seemed to have well trained, as they were flying back and forth from her hand to the bushes. The two women now came back along the path, stopping now and then to listen to a bird or to look at a flower. They joined Rupert and Henrik.

"I have quite a lot of names from the spirit world to bring to the Temple today," said Rupert, "among them fifteen couples to be made husband and wife."

"I have heard it said," remarked Marie, "that in heaven there is neither marrying nor giving in marriage."

"Neither is there," answerd Rupert, any more than there is baptism for the remission of sins. Neither this world nor the world of spirits, where live the contracting parties, is heaven."

"Isn't this heaven?" asked Marie, looking around on the beauty with which she was surrounded.

"As far as we resurrected beings are concerned," replied Rupert, "we have heaven wherever we go; but this earth is only being prepared for its heavenly or celestial state. Until that is finished, there shall be marrying and giving in marriage."

"I'm glad of it," said Signe; for there is—"

She was interrupted by Alice, who came in with the announcement that others were coming up to the house. Henrik and Marie were greeted for the first time by visitors who continued to gather. For some time, white-clothed persons had been directing their steps towards the Temple. Now they were hurrying.

"It is time to go," said Rupert.

In a few moments they had changed their clothing, and with the speed of thought they were within the Temple grounds. Entering, they took their places. Volmer passed, and he paused to speak to them. Soon the hall was filled.

The Lord of Life and Light was there, and lent of His light to the scene.

Brilliancy pervaded everything, shone from everything. It was not the sun, there being no dazzle; it was not the moon, but a clearness as of noonday. The whole Temple shed forth a lustre as if it were built of some celestial substance. The marble, the precious stones, the gold, seemed changed into light—light, pure, calm, and consolidated into form. It radiated from the throne, and from Him who sat upon it. "Around His head was as the colours of the rainbow, and under His feet was a paved work of pure gold in colour like amber."

(Continued on page 799)

THURSDAY, NOVEMBER 14, 1940

EDITORIAL

"Happy Ever After"

DURING recent weeks the Autumn season of the year has been apparent through the falling leaves. As they have been deprived of their supply of life-giving sap they have changed colour, and dropped from the boughs.

A night or so ago there was added to the now familiar thunder of guns and the discomforting crump of bombs hitting the earth, an age-old and very familiar sound—the moaning of nature's wind. Against the horrible and unsettling war noises it seemed to possess such a friendly quality.

In the morning a new canvas had been set up for the drama of life, the Winter canvas. The trees were quite bare, devoid of all foliage, stripped and left naked in one night.

Life is like that. We are born and grow under a Mother's fond care, we develop into manhood and womanhood, reach and pass the prime and then gradually, as the life force becomes impaired in its action, through the inability of our ageing limbs to respond, we wither and fade and pass on. So, say some, comes the end of all.

"Added Upon" comes to an end in these pages, in which it has been appearing in serialised form these past few months. This book has been a favourite among Saints for many years now, and not only among Saints but among friends and persons interested in our Faith, of all classes. As a literary composition this book is not outstanding, and, in fact, there are many books which are superior in style and arrangement. What then, is the secret of the appeal of this volume?

As children we read many stories, simple little tales embodying the undying theme of romance and love, the adventures encountered by princes and knights in their pursuance of that elusive happiness; but a characteristic feature of all of them was that they ended up "happy ever after." The prince and princess, or lovely lady, were married and lived in that conventional style, as far as we know. Herein lies the secret of the success of "Added Upon"—we are told about that "ever after" and how happy two particular souls were. In this book we follow individuals through their adventurous careers until they die, *and afterwards.*

Few authors have attempted that stupendous task, most certainly because of their lack of knowledge upon the subject. Because of the knowledge with which Nephi Anderson was endowed, as a Latter-day Saint, he was able to make an entirely new departure in story writing, and from the perusal

of this fine volume one develops new faith and hope, and realises the fact that the philosophy so prevalent in this age, "let us eat, drink and be merry, for tomorrow we die" is false, and a deception.

Charles Frohmam, famous theatrical producer, as he stood on the deck of the sinking "Lusitania," realising his approaching end, realised also something more when he said: "Now I shall learn the rest of that beautiful adventure we all must take."

To conceive of eternity is difficult indeed, nay, impossible one might say, but to have the knowledge that eternity is before us, in which we may continue to live and develop, is a great and glorious principle. In this Gospel we are not only given that assurance, but we are given certain knowledge as to how far and to what point we may attain—within our comprehension. Yet we also learn that there is no limit to man's progression. Modern revealed scripture states: "Whatever principles of intelligence we attain unto in this life, it will rise with us in the resurrection; and if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much advantage in the world to come."—Doc. and Cov. 130: 18, 19. What a satisfying promise to contemplate. How enlightening in the face of the apathetic attitude of so many souls who declare the end of man to be merely the disintegration of his mortal clay into its surrounding, common elements.

There is more to it than just perpetuation of life. We shall be re-united with the body, we are told, and exist in such a purified and refined state that physical ills and the like will be non-existent. If everyone would accept this inspiring doctrine, how different life would be for all humanity. The acquisition of wealth and possessions and the accompanying bloodshed and horror perpetuated for its sake could be avoided —eliminated. To do good is noble enough; but to do good forever is far, far nobler.

A well-known phrase in this Church is, "As man is, God once was; as God is, man may become." To comprehend that possibility is perhaps beyond our scope, but what an incentive to have! Let us live for this! Let us live above the sordid reality of modern man's puny efforts to solve the problem (to them) of life. The really great thinkers of this world have seen beyond this earthly life and have realised that a man's span is but a transitional phase, swift in eternity, a preparation, if he will have it so, for something finer and yet progressive.

Longfellow renders it thus:

> Life is real! Life is earnest!
> And the grave is not its goal;
> "Dust thou art, to dust returnest,"
> Was not spoken of the soul.

Greed, avarice, covetousness and the modern mad desire for lands and territory, disguised under platitudes such as "Lebensraum for my people!" have no place in the Kingdom of God. It is man's privilege to progress eternally, but he must comply with the rules of Eternity. Then he will be assured of living "happy ever after."—Ed.

Line Upon Line . . .

THE "MILLENNIAL STAR," is the oldest existing Church publication and, as such, merits for itself a prestige of "its very own." Those who have been called to perpetuate the reputation of this famous little book are fully sensible of the responsibility placed upon their shoulders and will spare no effort in their endeavour to maintain that high note of quality struck so decisively 100 years ago.

We are very grateful for those encouraging words which come to us from time to time indicating that the "Star" still cheers and interests the hearts and minds of the many Saints and friends. Although the circulation in foreign lands is curtailed at the moment, it is sincerely hoped that soon, when conditions permit, once more the journal and the Gospel truths it contains will be "spread abroad—line upon line, precept upon precept."

Here are a few phrases clipped from letters that come to the "Star" office frequently:

". . . I am glad to say I have received the 'Stars' quite safely and I thank you for the same, the news in them seems to put new life into me."

Sister Margaret Stevens,
of 102 Springfield Road, Brighton.

". . . I feel I must write and say how I appreciate the 'Star.' It is very inspiring and the colouring and pictures are lovely. The book altogether is very uplifting. I say with you, 'Carry on' the truth."

Sister Clara Sullivan,
Leicester.

". . . I enjoy reading the 'Star' every week and there is certainly some nice spiritual articles; they help a lot towards our speaking on Sundays. I liked the one the other week, 'Believe in your God—Believe in your Leaders . . . it is very essential in these days to be loyal. . . . When I saw that in the 'Star,' 'Carrying On'—well, we are at Lowestoft!"

Brother Sidney W. Coleby,
Lowestoft.

Sister Gladys Quale of Newcastle District kindly sent us a letter she had received from Elder Howard A. Thorn who laboured here some time back, in which he says:

". . . I took a copy of the 'Star' to my Sunday School class this morning and read one of the articles to the class. After class one of the sisters asked me if she might take it home and read it all through. My brother, who is on a mission in the Western States, returned the copy to me after reading it with the remark, 'that was one of the most inspirational papers I had ever had the privilege of reading.' "

". . . How goes it? It's very heartening to see the old 'Millennial Star' still coming across regularly. . . . I've heard about 200 British Missionaries say they wish they were back there.

Elder Jack Adamson
(Last American Missionary Circulation Manager).

". . . The 'Stars' I receive from week to week are still the same fine quality as ever. I rejoice to hear of the 'Doings in the Districts,' for I am interested in those fine people 'Carrying on' as they are doing."

Sister Marguerite Bushman,
Now labouring in the Canadian Mission.

Truth Is Still Priceless

By N. Gunnar Rasmuson

From Deseret News

AMONG the songs we sing in our Mormon Church gatherings are many that are peculiar to our ideals. One of them is "O Say, What Is Truth?" It was written many years ago by one of our stalwart Church members, John Jaques, who wrote it to give vent to his feelings as to what he thought of the restored gospel of Christ. Yes, that is what the song is about—the gospel as restored in these days to the Prophet Joseph Smith.

The writer of that song had an abiding faith in the divinity of the work begun by Joseph Smith. To him the Gospel and Truth were synonymous. He assisted in carrying it to the nations of the earth, but met with constant rebuffs. In most countries opposition was created against the promulgation of the gospel and in others the missionaries were entirely forbidden to preach their message of glad tidings. Even in the most favourable places there were few, indeed, who would stop to hear the message and fewer yet who would accept it after they had heard it.

Notwithstanding these discouragements, the writer of that song knew that the message which had been entrusted to him and his brethren in the priesthood of the Church of Jesus Christ of Latter-day Saints is Truth. He knew it would endure to the end. Other things may come upon the scene and apparently flourish for a while, but Truth will go on unchanged. Even though crushed to earth, it shall rise again. Eventually it shall triumph.

So he says in his song:

> O say, what is truth?
> 'Tis the fairest gem
> That the riches of worlds can produce;
> And priceless the value of truth will be when
> The proud monarch's costliest diadem
> Is counted but dross and refuse.

Dross is the worthless scum that comes to the top in the crucible when metal is melted. Dross and refuse really mean the same thing.

In other words, when the costliest diadems of monarchs are of no greater value than waste and rubbish, then Truth will still be priceless, the greatest possession anyone can have.

> Yes, say, what is truth?
> 'Tis the brightest prize
> To which mortals or Gods can aspire:
> Go search in the depths where it glittering lies,
> Or ascend in pursuit to the loftiest skies:
> 'Tis an aim for the noblest desire.
>
> The sceptre may fall from the despot's grasp,
> When with winds of stern justice he copes,
> But the pillar of truth will endure to the last,
> And its firm-rooted bulwarks outstand the rude blast,
> And the wreck of the fell tyrant's hopes.

Let us analyze parts of the above verse. A sceptre is a staff borne by a king or a ruler as the emblem of his authority. A

fell tyrant is a cruel, savage, barbarous, or powerful ruler or oppressor.

So, in unpoetic language, we could interpret that verse to read something like this: The emblem of authority may fall from the hands of kings who rule in harshness, but truth will live forever. It will withstand every violent attack made on it. It will even outlive the hopes of the most cruel oppressors.

I thought of this song not long ago as I contemplated the death of King Edward VII of England in 1910. Up to that time the monarchs of Europe had basked comfortably in the security of their apparent greatness and power. At that moment began the period of European unrest which has become worse instead of better with the intervening years.

Behind the gun carriage on which rode the flag-draped coffin of King Edward VII of England came nine then reigning kings of Europe, each one astride a richly ornamented horse. In uniforms heavily weighted down with medals, the visiting kings rode three abreast. In the first line were the kings of Denmark and Norway, and between then on a white charger came Kaiser Wilhelm of Germany, perhaps the most striking figure in the entire procession. He was fiercely moustached, wore a silver breast plate and a flowing cloak that ingeniously concealed his withered left arm. He gazed grimly out at the crowd under the visor of a shining helmet.

In the next line came King Alphonso XIII of Spain, King Manuel of Portugal, and Czar Ferdinand of Bulgaria. In the last line of the royal entourage rode King George of Greece, King Albert of Belgium, and the then almost unknown Archduke Francis Ferdinand of Austria.

That was in 1910. Twenty-six years later, or in 1936, the royalty of Europe came again to London to honour the memory of another English monarch taken by death, King George V, who had succeeded his father, King Edward VII, as ruler of Great Britain. However, this time there were only five kings attending the royal funeral service. And they didn't ride in pomp and splendour as they did 26 years before—no, they plodded along on foot through grey, dismal mists. No doubt, they were as dismal as was the weather.

Today—four years later—we have 1940. But where are the kings and rulers who attended the two royal funerals in England in 1910 and 1936 ? They have disappeared. No longer do they wear the crowns of their respective countries.

Let us have a roll call in the order in which they have departed from the royal scene.

King Manuel of Portugal was driven from his throne the very year of the funeral of King Edward VII in 1910 when a republic was established in Portugal.

Archduke Francis Ferdinand of Austria, an insignificant figure even in his heyday, was assassinated in 1914 in Sarajevo, Bosnia, by a Serb student, Gavrillo Princip. It was this assassination which a month later was used as an excuse for the beginning of World War I.

Kaiser Wilhelm of Germany, whose imperialistic desires have been blamed for the World War of 1914, went into exile in Holland in November, 1918, after abdicating the German throne two days previously.

Czar Ferdinand abdicated his Bulgarian throne in 1918. Since then his son, Boris III, has been King of Bulgaria, but the country is at present ruled by a fascist government in which the King has little or nothing to say.

King George of Greece fled his country in 1923 to save his life in an uprising against him. Two years later he lost his sceptre when the Greek National Assembly voted to overthrow the monarchy and establish a republic. This lasted until 1935, when a plebiscite, or a national vote of the people, restored King George to the throne. During the past five years, however, efforts to form a fascist state have partly succeeded, making the King a figurehead only.

King Alphonso of Spain left that country hurriedly in 1931 when the Republicans won an overwhelming victory at the polls. Since then he has been living in France,—a King without a crown, a monarch without a country.

King Albert of Belgium was killed in a fall while mountain climbing in 1934 and was succeeded by his son Leopold III, whose throne has recently been shattered by a Nazi invasion, from which the royal household has fled to England for a safety which may be short, indeed.

Early in April, 1940, Nazi troops quietly sailed into various ports of Denmark and took possession of that country, making an end to the reign of the peaceful, democratic and beloved King Christian X.

At the same time other Nazi troops sailed on to Norway where, after 21 days of fighting, they captured many of the important cities and harbours of that nation, including the capital, Oslo, from where King Haakon VII, a younger brother of the Danish King, Christian X, barely succeeded to flee to safety. Now an exile in either his own country or in England, his power is nil.

So within 30 years of the time that the nine leading European monarchs rode in state and magnificence in the funeral procession of King Edward VII of England, they have completely lost their power and authority over their respective nations. They are of no more importance today than any ordinary man of the street. The sceptre has fallen from their grasp.

Incidentally, it is interesting to note that in many of the countries of these deposed rulers, the bearers of the restored priesthood of God have at different times been forbidden to proclaim the gospel message.

Now, however, the mighty of the world have fallen. The rulers of the earth have been tossed from their thrones and in some instances are already almost forgotten. Still TRUTH marches onward. The Gospel of Jesus Christ, the pillar of truth, will endure to the last.

(Continued on page 799)

CALLING ALL READERS

"Star" Christmas Contest

IN keeping with past years, the "Star" again announces a contest for its readers. Any one who wishes to enter may do so. The competition will be for the best Short Story and the best Poem submitted on the theme of Christmas. Prizes will be awarded to the successful participants and the efforts will be published in the Christmas issue of the "Star" December 19th. Get busy then! Make an effort! You never know what you can do until you try. Rules are few and simple:

1. The Contest is open to any reader of the "Millennial Star," member or non-member of the Church. Compositions must be original and any entrant may submit as many entries as he or she desires.

2. Stories are limited to 1,000 words: Poems to 24 lines.

3. Entries must be typewritten if possible, otherwise legibly written in ink on one side of the paper only.

4. The closing date will be Saturday, December 7th. No entries can be accepted later than last post on that date.

For the best Story and Poem sent in a prize of the book, "Testimonies of the Leaders of the Church," will be awarded to each of the winning contestants. Second prize in each case will be a copy of "In Search of Truth," by Elder John A. Widtsoe. For the third best entries, the competitors will receive a free "Star" subscription for three months.

GO TO IT!

★

KIND THOUGHT "Preston.

"Dear Brother,

"Will you please convey to the members and friends of the Church in London and District our deepest sympathy in their terrible ordeal through which they are passing and tell them that they are all in our prayers and thoughts at all times.

"Sincerely your sister,

"Gertrude Corless."

ADDED UPON

(Continued from page 791)

Hark! the music! How it fills the Temple, how it thrills the souls assembled. A thousand instruments blend in exquisite harmony, ten thousand voices join in the song:

"This earth hath travailed and brought forth her strength,
And truth is established in her bowels;
And the heavens have smiled upon her;
And she is clothed with the glory of her God;
For He stands in the midst of His people.
Glory, and honour, and power, and might
Be ascribed to our God; for He is full of mercy,
Justice, grace, and truth, and peace,
Forever and ever, Amen."

— THE END —

★

TRUTH IS STILL PRICELESS

(Continued from page 797)

The mighty tyrants who are now guiding the destinies of their respective countries and who apparently are making a big swath in the events of the day will go on for a time, but eventually they, too, shall meet their day of reckoning, just as have their deposed predecessors in power. Even on the wreck of the hopes of these cruel tyrants, truth shall stand triumphantly in the end.

Then say, what is truth?
'Tis the last and the first,
For the limits of time it steps o'er:
Though the heavens depart, and the earth's fountains burst,
Truth, the sum of existence, will weather the worst,
Eternal, unchanged, evermore.

★

HOW TO OVERCOME HABIT

A STORY is told of a schoolmaster who offered a prize to the boy who would write the best composition in five minutes, on how to overcome habit. At the expiration of the five minutes the compositions were read. The prize went to a lad of nine years. The following is his essay:

"Well, sir, habit is hard to overcome. If you take off the first letter, it does not change 'a bit.' If you take off another, you will still have a 'bit' left. If you take still another, the whole of 'it' remains. If you take off another, it is not wholly used up; all of which goes to show that if you want to get rid of habit, you must throw it off altogether."

—Union Gospel News.

SABBATH OBSERVANCE

(Continued from page 788)

I mention these things because some of our own people are becoming worldly minded with respect to the Sabbath. This is certainly displeasing to the Lord, who will certainly withhold blessings otherwise obtainable.

We read in the Doctrine and Covenants these words:

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated. And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."—Doc. and Cov. 130: 20-21.

This is a law of the universe, governing things material, as all scientists know. Through the Prophet Joseph Smith we learn that it also applies to things spiritual.

The blessings divinely promised for keeping holy the Lord's Sabbath are invaluable, as the scriptures indicate. Hence let no Latter-day Saint sacrifice these blessings by going fishing, deer hunting, golfing, amusement seeking, joy riding, to sports, cinema and games, or engaging in other Sabbath-breaking activities.

Let us show our confidence in the Lord and in the divinity of this Church by abstaining from participation in the sinful practices of Babylon, so common on every hand. In any case, as surely as the night follows the day, we shall finally reap as we have sown. The Lord help us to sow wisely and well.

★

100 YEARS AGO

From the "Star," November, 1840

AFTER Alexander had conquered the world, and robbed the treasury of all nations, a pirate was brought before him to be judged. Alexander enquired by what right he infested the seas? By the same right, replied he that Alexander conquers the world,—I am styled a robber because I command a small vessel, and you are styled a conqueror, because you command great fleets and armies. The monarch, struck with the justness of the comparison, dismissed his prisoner without further ceremony.

★

. . . AND FINALLY, A LITTLE HUMOUR.

The squad of recruits had just been marched out to the rifle range for their first test in marksmanship. They knelt at 250 yards and fired. Not a hit. They moved up to 200 yards. Not a hit. They tried at 100 yards. Not a hit.

"'Tenshun!" the Colonel bawled. "Fix bayonets! Charge! It's your only chance."

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
121, Victoria Street.

Birmingham:
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Ch'bers,
Lord Street, West.

Bradford:
L. D. S. Chapel,
Woodlands Street,
off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.

Burnley:
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street.

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
off North Place,
Cheltenham.

Clayton:
Central Hall.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street.

Dublin:
L. D. S. Hall,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4b, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side,
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L. D. S Hall,
back of 13, Church St.

Halifax:
L. D. S. Hall,
35, Brinton Terrace,
off Hansen Lane.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.
57, King Alfred's Ave.,
Catford.
58, Wellesley Road.
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road.

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road.
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44, Avenham Street.
off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff Street.

Sheffield:
L. D. S. Chapel.
Corner of Ellesmere
and Lyons Roads.

Shildon:
L. D. S. Hall,
100, Main Street.

South Shields:
L. D. S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel,
7, Osborne Road.

Wigan:
L. and Y. Station

CHURCH BOOKS

EXCELLENTLY BOUND..FINELY FINISHED

Make Splendid Gifts for Students and Teachers

●

GOSPEL QUOTATIONS (1940 Edition)

By HENRY H. ROLAPP

All those elusive quotations taken from the four standard works of the Church—correlated and indexed for immediate reference. Finely bound in blue cloth with gold lettering—with 288 pages.

Price **5/5**

DO MEN BELIEVE WHAT THEIR CHURCH PRESCRIBES ?

By RULON S. HOWELLS

A comprehensive yet concise study of all leading Christian religions and their fundamentals—carefully and painstakingly compiled as a guide for all thinking Christians—for students. missionaries, and teachers.
Handsomely bound in blue cloth with gold lettering—164 pages.

Price **6/-**

DOCTRINE & COVENANTS COMMENTARY

WITH HISTORICAL AND EXEGETICAL NOTES
BY HYRUM M. SMITH and JANNE M. SJODAHL

An invaluable volume—The Doctrine and Covenants complete with commentaries on each Section—giving explanations and the meaning of many doctrinal points, with the aid also of historical notes—This book can be strongly recommended to all.
Green cloth binding with gold lettering—1,103 pages.

Price **11/-**

●

SEND ALL ORDERS, WITH REMITTANCE TO:

THE MISSION BOOKSTORE
5 GORDON SQUARE, LONDON, W.C.I

The Ludo Press, 373, Earlsfield Road, London, S.W.18.